

The Temple Artisan

JANUARY, 1911

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Mysticism, Social Science and Ethics

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THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

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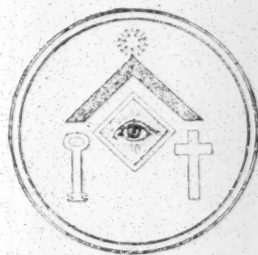
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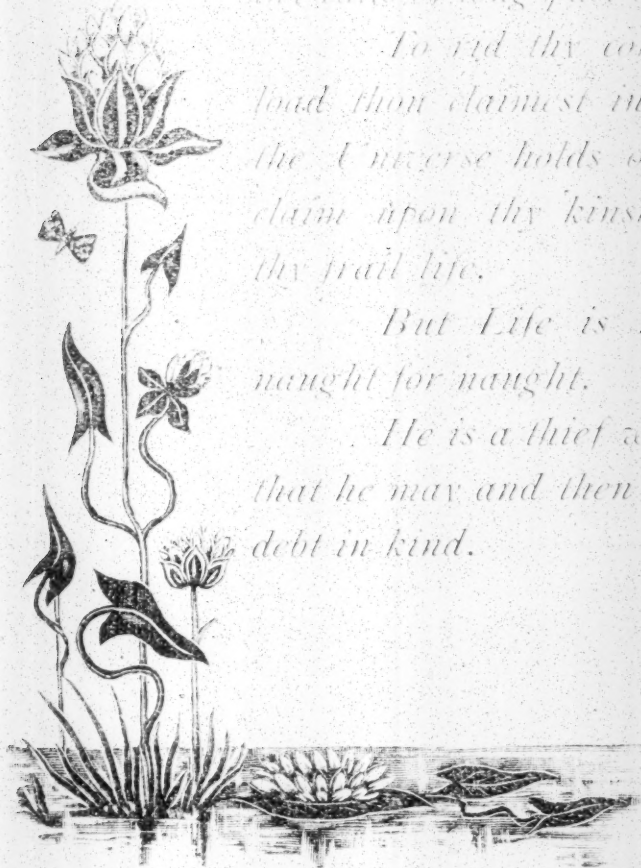
DEBTORS TO LIFE

My Son, why callest thou on me for Succour, why plead for Wisdom's gifts, while all unrecognized, forgotten or neglected, lie all the gifts bestowed on thee in answer to thy calls of long past days.

To rid thy conscience of thy debtors' load thou claimest inalienable right to all the Universe holds of good, and base thy claim upon thy kinship with the source of thy frail life.

But Life is Late, and Late gives naught for naught.

He is a thief who takes from Life all that he may and then refuses payment of the debt in kind.



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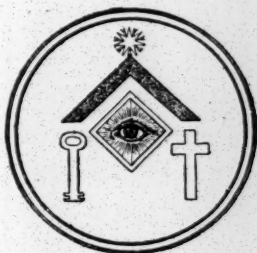
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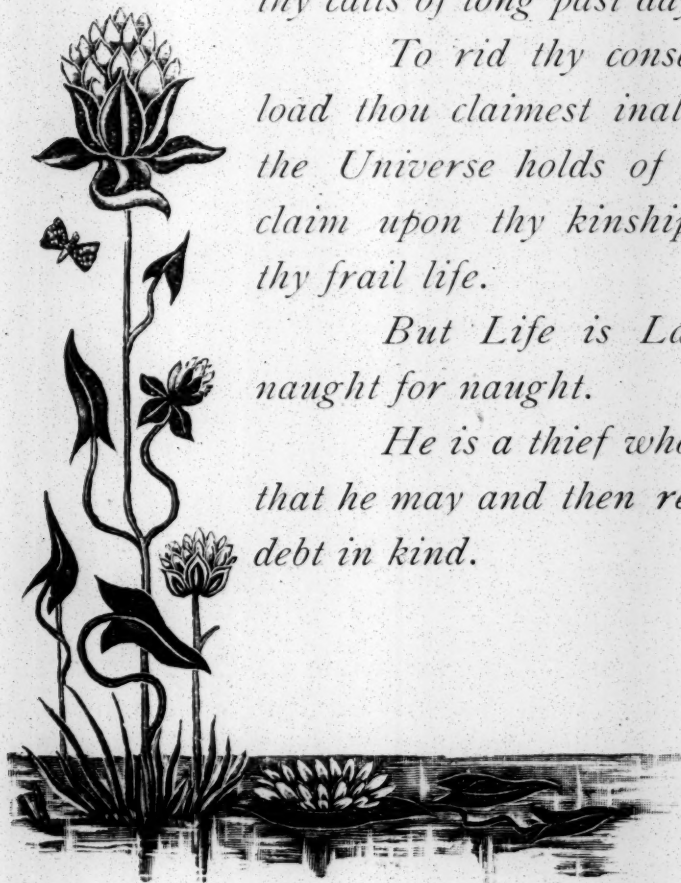
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THE HUMAN RACE.

TEMPLE TEACHINGS. OPEN SERIES, No. C.

Beautiful beyond aught the mind of the present human race can conceive was the great polar continent, which like a high cap encompassed the north pole in the days when the Sons of God first came forth to dwell upon the earth in bodies they themselves had created from the vital sparks of the waters enveloping the then fiery sphere—the substratum of our earth.

And beautiful past power of description were the ensouled forms so created—the first, the moon-colored race, to which the purest, brightest moonbeams gave their character and colorings. Sexless *Lords* they were during the first three of the Seven Ages of this present Manvantara, and their immediate offspring were the creations of Will and Yoga.

But in the latter half of the Third Age the substance which formed the bodies of this First Race, began to solidify; all matter became denser and coarser, in texture and the animal forms created by mindless man, as well as the human race began to differentiate.

The Sexless became in time the bi-sexual and the functions of conception and birth obtaining now became common.

About the same time another continent appeared above the surface of the water; other atmospheric and magnetic conditions were made manifest, and the end of the Fourth Age found many of the bi-sexual offspring of the preceding races domiciled upon the new continent, and greatly changed in appearance.

Their "coats of skin" had taken on a yellow cast of color and their spiritual purity and beauty had degenerated.

Then came the fall of the Race into gross sin, and wide separation between families, tribes and divisions occurred. One of the divisions—sub-races—fell into great physical sin, and became black in color, another became red; and another brown, but a certain division of the original race refused to be drawn into the gross sin which tempted the others, and remained on the first formed continent, keeping their original color for ages, and these were the ancestors of the present Chinese race.

At the close of the Fourth Age, the chain of the Himalayas—the oldest mountain chain of the world—was thrown up from the floors of the ocean, and circled the earth sphere beginning at what is now the lowest point of northern Asia, which, by the way, was the first continent thrown up after the separation of the sexes. Only a comparatively short length of this mountain chain is now

above water, but during the Age to which I refer, it was an impassable barrier between the northern and southern divisions, and between the continents which subsequently appeared, and the "land of the Blessed"—the North Pole; and not only to man, for it gradually formed a barrier which turned away the warm air, water, and magnetic currents of the south and left that Pole the frozen waste it still is, and must remain until those barriers (many stretches of which are under water) are broken down by the changes in the configuration of the earth's surface. These changes will occur during the lives of the Sixth Race which will then inhabit the earth.

The continents and many of the islands of the seas, now above water in the southern hemisphere will then disappear from sight. Lemuria will rise again, and connection between it and the northern continent be again established.

The descendants of the White race now upon the earth, having passed through incarnations in the Black, Red, Brown and lower sub-races of the Yellow Race, must combine with the higher sub-races of the Yellow Race in order to reach again the high estate from which the whole human race fell in the Fourth Age.

There are now evolving in the Chinese nation and in America certain progenitors of the new Sixth Race.

Both the white and the yellow races are now on the upward arc of the present cycle of manifestation. The White race turned the lowest point of the arc several hundred years ago, while the Yellow race passed the same point within the memory of the present generation.


Prejudice against intermarriage between these two races will gradually die out as time passes, and by the close of another short cycle, the first children of the first sub-race of the Sixth Race will be born as a result of intermarriage between the before mentioned progenitors of the new Race, now appearing in the White and Yellow races.

The Red, Brown and Black races will gradually disappear from the earth, and the close of the Sixth Age and beginning of the Seventh will see a new sun dawn on a new earth, or rather a renewed earth, containing one great Continent and peopled by one Race—the old-new, Moon-colored Race. A Race of self-conscious, God-like beings, greater far than the First Race. A Race that has won by its own inherent power and ability the one all-important principle the First Race was deficient in, the principle of Manas, Higher Mind, self-consciousness of its own Divinity.

The First Race possessed only race consciousness. The knowledge evolved through differentiation and experience was an unknown quantity to the units of that Race.

The identity of each unit was then hidden in the identity of the race, and could only be uncovered by self-conscious experience on the Seven planes—the seven stages of existence; but once uncovered, brought to recognition of itself, identity can never be entirely lost again. It is necessary that you bear in mind the fact that the same Egos, the same individualities which incarnated in the First Race will be the incarnating Egos of the Seventh, as they have been the Egos of all the intermediate Races of the Present Manvantara.

It is also necessary that you discriminate between both the Chinese and white races of this cycle, and the same races in another cycle during which the progenitors of the new race will be born. The highest type of the men and women of the White and Chinese races now in existence could not furnish the parents of such a race as I refer to. At the very best the children born from inter-marriage between members of these two races today, would be four times removed from the pure line from which the children of the new race will descend.

H— 

OCCULTISM FOR BEGINNERS.

IX.

The Pituitary Body being an organ through which the pure Manasic (Mental) essence functions as shown in the preceding lesson, let us now inquire as to its relations with the Pineal Gland.

In Lesson III, as given in the April number of THE TEMPLE ARTISAN, certain Vacuoles or clear spaces as found in a cell were referred to, and the statement made that the etheric or magnetic-desire life of the cell acts through these spaces, driving the cell to act through the *desire energy* transmitted. Also, "*These spaces in the cell correspond to the Ventricles of the brain and the Central Canal of the Spinal Cord through which the etheric, astral man receives and transmits impulses.*" These spaces or ventricles have to do with the mystery of the INNER BREATH."

There are a number of spaces in the brain called Ventricles. One of these is known as the Third Ventricle. This Third Ventricle is directly connected with the Pituitary Body in front, and with the Pineal Gland behind.

At page 38 in Book II, Second Series of the Temple Teachings which is in the possession of all Temple members, will be found a plate showing very clearly the relative positions of the Pituitary Body, Pineal Gland and the Third Ventricle. In this plate it will be noted that the Pituitary Body is attached to the front extremity of the Infundibulum, and the Infundibulum it will be seen by the plate projects into the Third Ventricle. The word *Infundibulum* means a funnel, which is exactly what this organ is—a hollow conical process, as defined by anatomy. The plate will also show how the broad end of the "Funnel" projects into the Third Ventricle, all of which is significant. A canal passes through the Pituitary Body which connects it with the Infundibulum.

The Pineal Body or Gland is a reddish body about the size of a small cherry stone, and is named from its supposed resemblance to a fir-cone.

It also has a Central Cavity. As said, it is connected with the posterior part of the Third Ventricle projecting backwards and downwards between the superior pair of Corpora Quadrigemina. The Corpora Quadrigemina are the Centres of Sight and this close contact of the Pineal Gland to these Centres has great significance. The Corpora Quadrigemina being of course the Centre of outer sight and the Pineal Gland the great Centre of inner sight for the Thinker dwelling in his marvelous City of Seven Gates—that is, the seven orifices in the head through which that Thinker contacts the outer world.

The correspondence to any *organ* of seeing in the body would be the POWER to see resident in some part of the brain—and the same with all organs in the gamut of the senses. Thus the Corpora Quadrigemina is the Centre of the Power of Seeing—in other words the *power* of the personal Ego working through that Centre to VISUALIZE COLOR VIBRATIONS—or rates of vibration in terms of color. This VISUALIZATION of color vibrations is the POWER OF VISION—for vision is the SENSING OF COLOR or shades of color no matter how subtle or fine, or coarse or intermixed. Any substance that is perfectly colorless is *invisible*.

The Pineal Gland is attached at its base by two nerve cords which connect it to the Optic Thalami. And what are the Optic Thalami? According to the most advanced physiologists, "they are the organs for the reception and condensation of the most sensitive and sensorial incitations from the periphery of the body (according to Occultism from the periphery of the Auric Egg or

Envelope), which is our point of communication with the Higher, Universal Planes." The Pineal Gland bears the same relationship to the Optic Thalami in terms of sensation, as it bears to the Corpora Quadrigemina in terms of Sight. In other words, the Optic Thalami are the Centre for outer feeling or sensation, while the Pineal Gland is the organs for Inner Spiritual Feeling or Sensation.

As the Pituitary Body corresponds to the Manasic or Mental principle, so the Pineal Gland corresponds to the Intuitive Principle.

It may be fitting here to quote the teachings of H. P. Blavatsky on the interaction between the Pituitary Body and the Pineal Gland. This teaching was first given out under pledges of secrecy but has since been made public. She says:

"When a man is in his normal conditions, an adept can see the golden aura pulsating in both centres, like the pulsations of the heart which never ceases throughout life. This motion, however, under the abnormal condition of effort to develop clairvoyant faculties, becomes intensified, and the aura takes on a stronger vibratory or swinging action. The arc of the pulsations of the Pituitary Body mounts upward, more and more, until just as when the electric current strikes some solid object, the current finally strikes the Pineal Gland, and the dormant organ is awakened and set all glowing with the pure Akasic Fire. This is the psycho-physiological illustrations of two organs on the physical plane, which are respectively the concrete symbols of the metaphysical concepts called Manas and Buddhi. The latter in order to become conscious on this plane, needs the more differentiated fire of Manas but once the Sixth Sense has awakened the Seventh, the light which radiates from this Seventh Sense illumines the fields of *infinitude*. For a brief space of time man becomes omniscient; the Past and Future, Space and Time, disappear and become for him, the Present. If an Adept, he will store the knowledge he thus gains in his physical memory, and nothing save the crime of indulging in Black Magic, can obliterate the remembrance of it. If only a Chela, portions alone of the whole truth will impress themselves on his memory, and he will have to repeat the process for years, never allowing a speck of impurity to stain him mentally or physically, before he becomes a fully initiated Adept."

The next lesson will deal more particularly with the *creative* aspect of the Pineal Gland and the Pituitary Body. W. H. D.

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EDITORIAL MIRROR.

"*I am holier than thou,*" is written on the *inner side* of the Gates of Hell—and the unredeemed self is the keeper of the gates.



"Back of you lies the night, before you the sunlight of the day; dip your feet in the sunshine and weave the sunbeams into a crown—and be glad, for a New Day has dawned."



And now the year 1910 is gathered also to the bosom of the Past—albeit there is no Past—nor Future—but only the Eternal Now. So far, however, as our puny brain minds are concerned, there *seems* to be a past because we are unable to rise above the limitations of the five senses in our present stage of development.



The Present is the summation of what has been; all that is to be will be the fruit of the Present, and in the seed of that future fruit of the ages will reside the qualities and the potencies that shall mould and modify, extend and limit, free and enslave, the souls, bodies and minds of future races. And you and I, yes even you and I, and yonder outcast, King, Priest, Financier, and Laborer in conjunction with all creatures that *feel*, are weaving, by every thought, act and desire, are weaving the quality, the character of force, good, bad, or indifferent which shall reside as a karmic potency in that Seed of the Future.



And you and I, and the king, the outcast and the moneylender and all who are here *now* will be there *then*, in that Future Age when that seed has germinated. And in *that* day according to the purity of the colors we have woven in *this* day, will our status be. In that day the moneylender may be the outcast, and the king may be the laborer.



1910 has seen some notable examples of the operation of high

spiritual forces in the affairs of nations and men. All the corners of the earth are being brought together in preparation for a Great Day. Thirty-five years ago the Messenger of the Great Lodge prophesied that all nations and institutions not built on the eternal foundation of truth would be shattered and overthrown, and reconstituted on the broad basis of true Liberty and Fraternity.



The overthrow of the decadent Portugal monarchy—nearly the last of nations which have stagnated under the domination of a practically obsolete and effete form of Churchianity—shows which way the Cosmical Winds of the Great Lodge of Light are blowing.



Even in republics, a greater light is shining. The standard of common honesty is being thrown to the mental breezes. The great truth of equal opportunity for all is strong in the air. The realization that the few must not exploit and monopolize the life substance of the many is being realized as a nature truth as much as the commandment, "Ye must not steal or kill."



And back of all this economic, religious and scientific advance is the Light of the Great Lodge of Masters—They who guide the evolution of worlds and races. Into the aura of the planet they throw their Mental and Spiritual fire of thought which human beings absorb and assimilate into their inner beings as we absorb air and water and food. And this mental pabulum of fire and soul force works in humanity as yeast in the dough, leavens thought, desire and aspiration to greater action for penetrating new realms of consciousness and power.



And some time, some day, as a result of our feeding on the substance of gods and they feeding on us, there will be a new Heaven and a new Earth and a new Humanity—and yet it will be the same heaven and the same earth and the same humanity as now—only regenerated. And in that day the SPIRITUAL GOLD alone will be of any value and God's Will shall be the Will of His lesser self—Man.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 80

EMOTION.

PART II.

Any object that can be seen, heard, or felt, tasted or smelled by the outer senses can be described in words, so that anyone can get an idea of what it is like. If it be a flower its color, number of its petals, fragrance, its shape and general characteristics can be named so that a picture of it can readily be formed without having actually seen it ourselves.

This cannot be done so easily with the things we feel with the inner senses. Often we cannot tell why we like some people or dislike others, or why someone appears so beautiful to us and another who may have much finer features, bluer eyes, more golden hair, gentler speech, disagreeable and ugly. We cannot put these things into words, because they are too fine and words will not tell of them correctly. We know them with our inner emotions or feelings, and we express them through our outer senses through the impression they make upon our outer senses.

Instead of using words to express ourselves, maybe a tear will fall all unexpectedly, our eyes will flash a look of fire, or we will burst into a sudden peal of laughter. A laugh, a sigh, a tear, a blow, are words in the language of the inner feelings.

When we give an angry glance to a friend it is as if we touched him with a spark of fire, and we hurt him more oftentimes with our anger than if we were to place his hand in a burning flame, for the inner fires of anger hurt the heart and we cannot heal a burn of that kind as we can one that is made on the outer flesh. A tear of sympathy relieves the suffering of our companions and makes them feel that we have shared their sorrow and troubles and so made them lighter and easier to bear. A happy laugh, a little merriment can cheer a whole group of people who are sober and serious and who cannot see anything bright in life.

Joy, anger, fun, hate, love, fear, and doubt, are some of the emotions we know most. They have to be used in much the same ways that we use fire, water, air, mud, and the material things that we can see and touch. If they are not, if we are not able to control them and make them serve us rightly, they will destroy and kill us the same as fire and water burn great buildings or flood whole countries when they are let loose to do as they wish.

Many times our emotions get away from us through our great desire to learn more about something that is of great interest to us. We want everything and everybody to bend to us to help us get the knowledge we want so much, no matter whether they have to suffer or not. In our selfishness we forget about everyone but ourselves, and before we know it, without ever having meant to do it, maybe we say some unkind word, or do some wrong act that we never would have believed possible for us to have said or done. We do not have to hate someone for our emotions to run away with us. It is just as wrong to love too much as it is to hate. It is harder sometimes to control our love for our friends than it is to control our hatred for our enemies.

If we give all our candy to a playmate, because we love him so and thus make him sick, it is just as wrong as if we forgot him altogether and starved him. Love and hate can both destroy if they are not controlled. We have to learn to give the right amount of any or all of our feelings and to think upon every one alike. Then our emotions will be quiet and calm and will serve us instead of hurting us and we will have a true peace that no one can take away from us.

The engineer, the miller, the sailor boy studies the emotions of nature and works with them in the right way so they will help carry on the works that bring good to man and relieve his needs.

The fireman keeps the fire burning brightly in the firebox, so the steam can be found in the boiler and the engineer runs the train by gauging the steam properly. If he let too much out at once the train would run too fast, jump the track maybe and be wrecked. He has to know just how much to use at every point in the road—in turning a curve, in climbing a hill, in going down a grade, in crossing a bridge, and in stopping or starting from a station.

The miller watches the winds and keeps his windmill working with them properly so it will not be broken or so it will run fast enough and turn the mill that is to grind his flour. The sailor watches the winds and the waters and the clouds and takes every precaution against storms that his ship may not meet any disaster.

Nature helps people like these with her strong and powerful forces because these people have first learned to control their own emotions and have taken time and made many sacrifices in becoming acquainted with and learning about the feelings and forces of nature.

It took Robert Fulton many years to learn how to use steam so it would run a steamboat, but he was willing and glad to give up small pleasures in order to learn something worth while, and to give something of real use and service to the world. It takes more courage, more self-denial many times than even a man like Fulton had, to be able to give up our chance to learn something and become great in the world, that we may give the opportunity to some one else.

There is nothing greater in life than this, and everyone has an opportunity to give a lift to another some time in his life if he keep on the watch for it. It may cost him some big sacrifice, of something he would like very much to do or to have for himself but then it is that he has the real opportunity of being brave, and useful and noble like Fulton, Edison, Washington or Lincoln. The world may never know of it, but he will know within himself, and that knowledge will bring him all the joy he needs.

We have to be very honest with ourselves if we would learn to control our emotions. We don't like to say to ourselves that we have been weak or selfish. We would rather say these things of someone else and appear better ourselves. A true student never deceives himself. He knows he must first find his own ignorance before nature or friends will give him of their knowledge. He knows too that he must be honest with himself in every way, in mind, in heart, and in body.

If he is true with himself he will gradually find himself changing and growing into a higher, more beautiful life as the plants grow and blossom in the tropical countries after a great storm. He may have to try many times before he can gain strength to make his feelings obey him, but if he does not give up and grow discouraged he will overcome all difficulties in time, and will be given new life and power, as when tired and worn from hard work he is refreshed by a cool drink of water from a clear sparkling fountain and with this new life he may quench not only his own thirst but that of his suffering neighbor also.

SOCIAL SCIENCE.

TOLSTOI.

That which made Tolstoi great was not his art, his religion, or his social work, but himself, Tolstoi. The wide catholicity of his sympathy embraced all things, and we look on him now as by no

means Russian, but as human, universal. In relation to that standard, the standard of their universality of mind and heart, all other great men of the nineteenth century, excepting such characters as Thoreau, Whitman, William Morris, Edward Carpenter, Frederic Froebel, were local; their minds were consumed in something circumscribed, some politics, some art, some science, some creed, some nation, some period, which was less than everything, but no place, time, nor subject in itself was great enough to claim Tolstoi. He realized them all as bubbles on the surface of waters wherein he himself was the water. All peoples of the earth must come eventually to acknowledge his greatness—whatever their idea of his art, his religion, or his principles may be; and the life, sayings and work of Tolstoi are a classic which will one day be woven an integral part of that brotherhood to which all men will presently belong—the brotherhood of the Working Class.

In religion Tolstoi was a mystic. To him religion was summed up in the words "The Kingdom of God is within you." Not in any personality, church, heaven, dwells God, but in the depths of every human consciousness. To him religion was a scientific, discoverable, working fact, not a dream. In it he found knowledge, not superstition. To him the literal teachings of Jesus became the most rational, obvious, and sane method of life that a man could live.

We believe in natural law, which governs planets and cosmic suns; but we cease to believe in it when natural law should punish a brother man for murder or thievery. We punish him ourselves. We take an eye and a tooth for an eye, and in times barely passed a whole head for the stealing of a sheep. We revenge; but Tolstoi was a philosophic anarchist who believed that natural law was always operative in the movement of planets or in the punishment of the murderer. He believed that the reward or the punishment resided in the act, and that there was therefore no need for police to bludgeon and revenge. He believed that police and revenge only caused more crime and never abated it.

In economics Tolstoi demanded that *all* men should earn their bread. To be intellectual, polite, cultured, does not absolve from this. He says, "The intellectual and immoral people speak out directly what lies at the root of the matter, namely that the partakers and enjoyers of the beautiful, that is the highest pleasures, can only be the 'Schone Geister,' the elect, the superior men, as Nietzsche calls them, and the rest, the vulgar herd, is unable to

enjoy these pleasures, and they themselves must serve the higher pleasures of this superior sort of people." To be "Immoral" is to Tolstoi to break the first real commandment, "In the sweat of thy brow shalt thou eat," (not in the sweat of some one else's).

As in economics Tolstoi's ideas were a part of his religion, so was it with his ideas on art. Art and science were not separate things, isolated, disconnected from life; he believed that they and religion were one and inseparable from all life. He gave up a great career as a master of letters to throw his forces into the cause of laboring humanity. Was he wrong? So the artists say; but will posterity? No such scathing criticism of the art world, of art critics, art schools, and art products, exists as came from the pen of Tolstoi. From Plato to Nietzsche he disallows their claims that art is beauty, or has any connection with beauty. Including nearly all the musicians, painters, writers, dramatists, of modern times in his rebuke he shows them operating for a class-interest—the interest of the leisured class. The great working class has nothing to do with them; these artists so-called, are scullions flunkeying for the peers of modern Babylon. But art must spring, not from the over-trained, highly technical, æsthetic and emotional class, servant to the money overlords, but from the soil. From the genius of the working class (to which class alone all moral men belong), must art spring, and only then when the artist has, not a commission from a railroad magnate to paint the magnate, but has a burning message from within his own soul to deliver and the power to deliver it. Art must be the product of men and women who are acquainted with life—which means with labor, and to that end drawing and singing must be taught as writing now is in all common schools. An art which does not spring thus from the soil is not art but is imitation, sensuality, and folly. Art must be the expression of the dominant religious spirit of any era, and, as the upper classes of society, for whom alone art is produced, and who alone are concerned with it, are atheists and have no religion, therefore neither have they any art.

If then, with Tolstoi, art is not mere beauty, mere sensuous enjoyment, nor yet as some philosophers say, is something outside of man, and to be considered by and captured by him, what to Tolstoi, is art? He answers this question by saying that, "Art is a human activity consisting in this, that one person consciously, by certain external signs, conveys to others feelings he has experienced, and other people are affected by these feelings, and

live them over in themselves." Again, "Art is one of the means of communication of people with each other," that is to say that real art is a thing which brings about human unity. It unites all men in a common feeling. All men; not only popes, emperors, dukes, and king's mistresses; but peasant and prime minister alike. And so does Tolstoi come forward with the startling challenge of the new age that not artists, art critics, connoisseurs, art dealers, professors of art, and educated persons are to be the judges of art, of what is good and true art and what is shallow mockery, not these informed persons, but the Working Class.

Falling upon any other times than these of the twentieth century, and being said by anyone but a supreme artist, such a challenge would evoke nothing but derision. But the opponents of Tolstoi's creed are destined to find the whole shoulder of the modern social movement behind the Russian master, and that the very weight of the thought of the masses of mankind rapidly coming into articulation will prevent them from receiving him with contempt.

And so with Science; science is to become linked to life, and the servant thereof. According to Tolstoi, "If a tenth of the force which is now being spent on questions of pure curiosity were expended on true science, which perfects human life, then more than one-half of the sick would not have the illnesses which in a very small minority of cases are cured in the clinics and hospitals; there would not be bred in our factories a race of stunted children; there would not be a degeneration of whole generations; there would no longer be the murder of hundreds of thousands in wars; there would not be those horrors of madness and suffering which our present science considers as a necessary condition of human life." And he says, "True science consists in finding out what we should and should not believe, what relations should be established between the sexes; how we should profit by the earth; how we should cultivate it without oppressing other people; how we should act toward the people of other lands; how we should behave to animals, and much more of high value for human life."

Contemporaneous opinion looks at Tolstoi as an artist, but as a freak, a dreamer, an impossible reformer of life, but posterity may accord that Tolstoi was the greatest figure of the Christian era, the greatest man who has been born on earth since the death of Christ.

SYDNEY HILLYARD.

THE NOBLE EIGHTFOLD PATH.

There are two extremes Brothers, that he who has renounced should shun. On the one side, the constant following after things that appeal to lust and sensuality,—a low bestial way, unworthy, unprofitable, fit only for the profane;

And on the other side, the constant following after penance that is painful, unworthy, unprofitable.

There is a middle path Brothers, that shuns these two extremes; a path found out by him who has come as others came before; a path that opens the eyes and gives understanding; a path that brings restfulness of mind, supreme wisdom, full enlightenment, Nirvana.

What then is this middle path Brothers, that shuns these two extremes; the path found out by him who came as others came before; the path that opens the eyes and gives understanding; the path that brings restfulness of mind, supreme wisdom, full enlightenment, Nirvana?

It is verily the NOBLE EIGHTFOLD PATH; it is this:

RIGHT Seeing, RIGHT Willing, RIGHT Speaking, RIGHT Behaving, RIGHT Living, RIGHT Striving, RIGHT Concentrating, RIGHT Meditating.

This is the middle path Brothers, that shuns the two extremes; the path found out by him who has come as others came before; the path that opens the eyes and gives understanding; the path that brings restfulness of mind, supreme wisdom, full enlightenment, Nirvana.

Quoted from the Buddhist Dharma Pravarttana Sutra
Circa (Age) B. C. 300.

NOTE—The above was sent by Mrs. E. K. Mundy, of Syracuse, N. Y., with comment as follows: "I was much interested in reading the article by our Sister Munger in the November ARTISAN, on the Eightfold Path, and having often read on the same as expressed in Oriental papers, I enclose a quotation for THE ARTISAN if so desired."

JOTS OF SCIENCE.

ICE AS FUEL.

"A cake of ice at 32 degrees Fahrenheit is ordinarily considered to be rather a cold substance, but it is as much hotter than liquid air as the oven in which bread is baked is hotter than the ice.

A teakettle partly filled with liquid air and placed on a cake of ice receives so much heat from the ice that the liquid air soon boils vigorously, and the boiling can be made more violent by adding a few lumps of ice.

If the normal temperature of the earth were at the freezing point of air and we could obtain a block of ice such as is distributed by the ice man of today such ice could be used as fuel and would be put into the furnaces instead of coal."

Chemical atoms were long thought to be the smallest bodies, but an electron is so minute that 1700 would be required to equal the quantity of matter in the smallest atom known, that of hydrogen, the lightest, or lowest in specific gravity. Electrons vibrating with a rate of 461,000,000,000,000 per second establish a certain color of light in the series of red; and with a rate of 678,000,000,000,000 a color is generated which falls within a series called violet.

Light from the lowest red to the highest violet is originated by oscillations of electrons. When light is formed, no matter what color it is, it starts through free, cosmic or interstellar space with the unthinkable velocity of 186,380 miles during each second of time.

TEMPLE ACTIVITIES AND NOTICES.

The subjects considered at the Sunday meetings at Halcyon were "Obedience," "Tolstoi," "The Fourth Dimension," and on the last meeting before Christmas the children gave an interesting program of songs and symbolic verses on the Christmas spirit, the Great Unifier, the Christos.

* * * *

Our Sister Miss H. A. Farrar has returned to California and to headquarters from a visit East.

* * * *

Sister Mrs. Helen Field Comstock, of Rochelle, Ill., is visiting at headquarters.

* * * *

Congratulations to our Brother and Sister Earnest and Margaret Harrison upon the birth of Arthur Sterling Harrison, on November 29th.

* * * *

A Santa Claus play was given by the children and young folks on Friday evening before Christmas.

Our Sister Evaline Earle of the Headquarters Staff, is now visiting relatives at Loomis, Placer County, California, recuperating from her recent sickness. Miss Earle is gaining strength constantly and looks forward to resuming her service for the Temple as soon as her strength will justify.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, *Clarion* subscriptions and for bound ARTISAN Temple pins, etc., always making payable to Jane W. Kent, Treasurer.

* * * *

All Temple members and other readers of THE ARTISAN should promptly notify the Scribe of any change of address. Send such notice on card or otherwise direct to the Scribe and do not include it in any correspondence with other workers at Headquarters, unless the notice be written on a separate sheet addressed to the Scribe, and which can be handed to him without delay. The observance of this method is very important to those making any change in address.

TEMPLE SCRIBE.

IN MEMORIAM.

On December 3 last the members of Hermes Square of New York City laid to rest in Mt. Olivet Cemetery the mortal remains of one of the first Temple members, Brother Samuel H. Lewis, aged 61 years. This brother passed away while undergoing a serious operation at one of the hospitals in New York City. Brother Lewis joined the Temple at Syracuse, N. Y., at the very inception of the work, with about twenty other students of the occult and was thus a member of the first Square of the Temple, called Hiawatha Square. Members who attended any of the Temple conventions held at Syracuse will remember this brother of genial ways and melodious bass voice, whose singing was always an appreciated feature of all meetings held in those days. For several years, Brother Lewis has resided in New York City, affiliating with Hermes Square; and while for some years past this brother was buffeted by many vicissitudes in his personal affairs, yet he stuck loyally to the Temple and "wore his Temple pin to the last." Brother Lewis was buried under Temple auspices and services given by the members of Hermes Square. May his soul now be touched with the Divine Fire of Eternal Light and Life.

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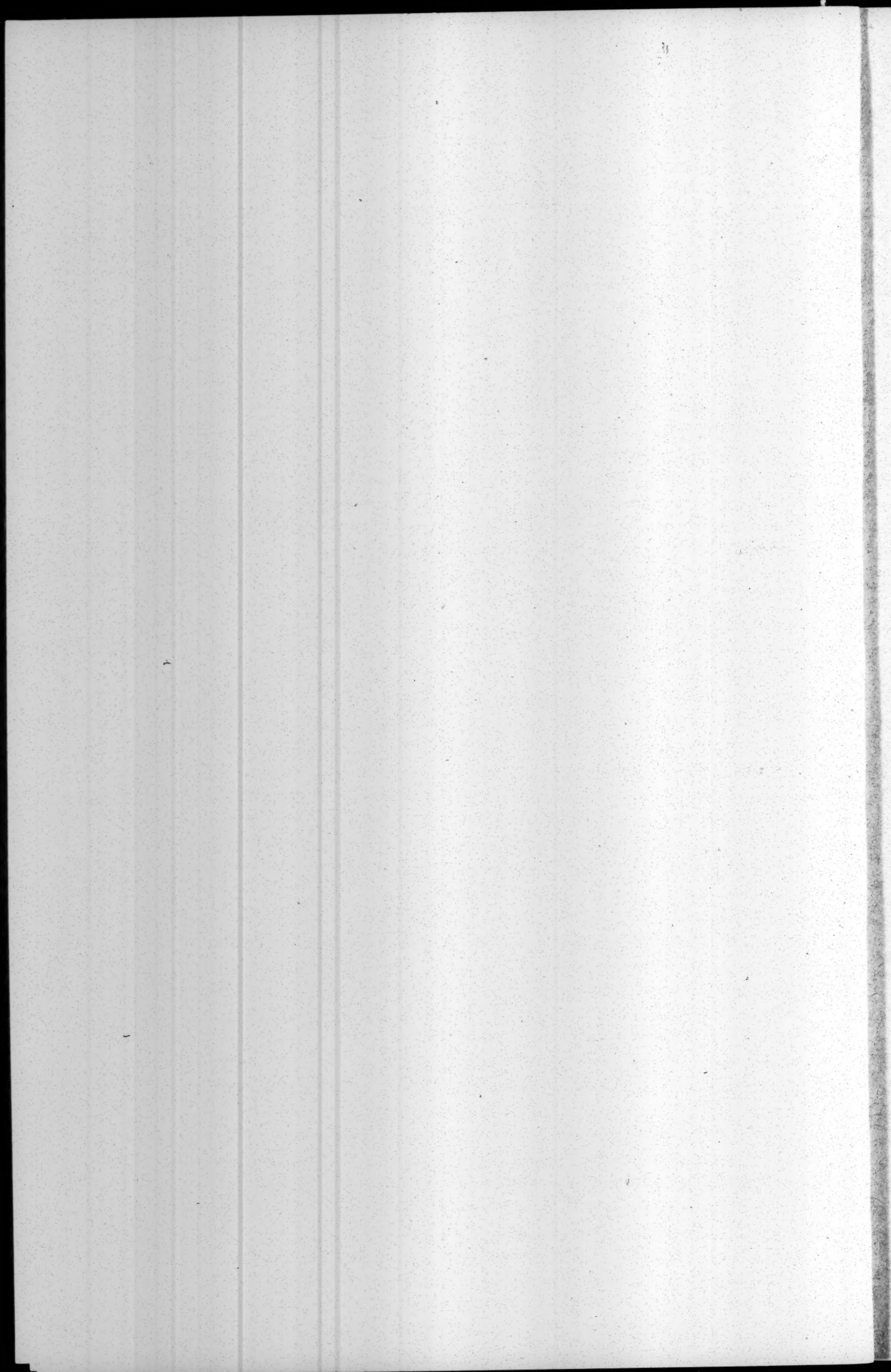
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